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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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Saturday, October 17, 1863.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN LIVERPOOL, ON SUNDAY, SEPTEMBER 27TH, 1863.

Present on the Stand—President George Q. Cannon, of the Twelve Apostles, Elder Richard Bentley, President of the London District, Elder Thomas Taylor, President of the Manchester District, and Travelling Elders Joseph Romney, Wilford Woodruff, jun., and Joseph Machin.

Conference was opened at 10½ a.m., by singing, and prayer by Elder Bentley. Elder Taylor then rose and said he felt grateful for the privilege of meeting the brethren and sisters in a Conference capacity, to transact business and to listen to the principles of salvation which the servants of God who were present might feel inspired to impart unto them. Said he was really happy in being associated with the Saints in this Conference, and took great pleasure in laboring amongst them. He was happy to say the Conference as a whole was improving; the Saints generally wished to do all that was required of them; still, some of them did not accomplish all that they could. Said he intended to give the Saints of this Conference the privilege of paying their Tithing for the future. God anciently promised to pour out

an abundant blessing upon his people if they would bring their Tithes into His store-house; and if the Saints would prove the Lord, by faithfully devoting to his service a tenth of their substance, they would find that the same blessings followed obedience to this law now as in days of old. He had been told by those who had formerly paid their Tithing, that they had been always greatly blessed in so doing. His own experience was that there were great blessings to be obtained through strict compliance with this principle of the Gospel. There were a people who would not, and could not, be persuaded to desist from paying Tithing; and if the Saints of the Liverpool Conference, and throughout the British Mission, had a correct and thorough understanding of that principle and the blessings resulting therefrom, they would be so anxious to avail themselves of it, that it would be unnecessary to urge them to obey it.

He then called upon the Branch Presidents to represent the Branches of the Conference, and concluded by praying that the Lord would bless

them while together, throughout the day, with his Holy Spirit, that the minds of all present might be filled with light, intelligence and happiness.

Elder Hughes represented the Liverpool Branch. He said the Saints were improving, and their numbers increasing, so that he hoped the places of those who emigrated last spring would soon be filled by others. The Elders of the Branch had been diligently engaged in out-door preaching, but they had met with considerable opposition,—were determined, however, to do all they could for the spread of the truth. Bore personal testimony to the blessing consequent upon paying Tithing, and said if the Saints desired to receive blessings from the Lord, they must faithfully observe this law.

Elder Wright, in representing the Birkenhead Branch, said, since the Saints met before in Conference, there had been a considerable improvement in the feelings of those over whom he had the privilege and pleasure of presiding. There existed more union, love and humility in their midst. Many were preparing for next emigration, and all were trying to do what they could for the benefit of their neighbors. Elder Wright also bore testimony to the truth of the remarks about Tithing.

Elder Garner represented the St. Helens Branch. Said the Saints there were doing well, under their circumstances, which were of a rather trying nature, as many of them had but little employment of late.

Elder William Barton represented the Wigan Branch, over which he had presided only four months, but he could say that the Saints in that Branch were generally doing the best that they could, though they had many difficulties to contend with, as trade was very much depressed. Had done a little out-door preaching, which had stirred up some opposition. Elder Barton also testified to the great benefits to be experienced through paying Tithing.

In the absence of Elder Seville, Elder Walker represented the Chester Branch, the members of which, he said, though few, were improving in feeling and action. Several had emigrated from that Branch this season,

and, as was generally the case, they were those who had always been the most zealous in their duties and the most devoted to the Work; but those who remained behind had been stirred up to a sense of their duties and privileges, and he trusted they would all be numbered among the "best" in the future. He also represented the Hawarden Branch, which had been recently organized by President Taylor, who had placed him (brother Walker) to preside over it. He felt well in his appointment, determined to do all in his power for the advancement of the Work and the benefit of the Saints in that part of the country, and believed there was an excellent prospect of doing good and baptizing there. Concluded by saying he had proved the principle of Tithing to be correct and beneficial, and that he should obey it for the future.

President Taylor represented the Southport, Isle of Man, Newton and Upholland Branches, in the absence of their respective Presidents. In Southport the Saints were few but doing the best they could; in Newton they were very much scattered, and he had thought it best to give them the privilege of meeting with the Saints in St. Helens; in the Isle of Man the Saints were feeling well under the wise and faithful labors of Elder Walters, and there was a good prospect of an increase of numbers there by baptism. The Upholland Branch, he said, was in a good, healthy state; and also spoke very encouragingly of the condition of the Conference as a whole. Many, he said, had paid a tenth of their means to support the Work, and such, he had no doubt, would continue to do all in their power for the spread of the truth in these lands. Said the Saints in the Liverpool Branch had done very well, as also many in other parts of the Conference. He did not wish to enforce the principle of Tithing upon them, but felt confident that those who would trust the Lord sufficiently to pay their Tithing, no matter how poor they might be, would find that He would bless them. Invited all who could feel faith enough to do so cheerfully, to help in clearing off the remaining debt on the Conference.

President Cannon said he was very much pleased to have the opportunity of being once more in the midst of the Saints in the Liverpool Conference, and trusted that the Spirit of the Lord would be enjoyed by all who were present, while together, and that it might fill the hearts of those who should speak, that they might impart the necessary items of instruction, so that all might be edified and caused to rejoice. He had been absent about six weeks in Scandinavia, and had experienced great joy in his labors among the Saints in that country during that time; had an exceedingly interesting time among them, yet was very glad to have the opportunity of returning again, because he felt that his presence was needed in England, and also felt anxious to behold the faces of the Saints in this land again.

He found the Work of God in a very progressive condition in those countries, and had a far higher estimation of the importance of the Work and the progress of the people there than he had before visiting them. Wherever he went he found the Saints enjoying the same spirit as that which animated the bosoms of the Saints in Zion and also in this country. In some parts of Scandinavia, he said, the Saints did not enjoy those privileges and liberties which are possessed by the Saints in England. The Gospel had been preached in those lands for nearly fourteen years, and the Elders had not been able to baptize publicly during that time, but have been compelled to administer that ordinance in secret so as to escape observation. The Elders had often been imprisoned and fed on bread and water for baptizing; this was particularly the case in Sweden and Norway. Nevertheless those Saints felt to rejoice very much; and he believed that the sacrifices they had to make for their religion tended to make them warmer-hearted and more zealous than those who were in possession of the freedom and social and religious privileges which are enjoyed in England. Said there seemed to be a principle of independence inherent in the bosoms of the Saints, which, when aroused by opposition and persecution only made them more

determined in their adherence to that which they know to be the truth.

In his experience among the Saints he had generally found that when they have been persecuted they have had warmer feelings and loved the Priesthood, and listened to their counsels, far more than when everything was easy and pleasant with them. This seemed to be the case with the Saints in Scandinavia. He said he had thought that if he had been an angel, they could not have treated him more kindly, and listened with greater apparent eagerness to what he had to say, than they did. They feel that there is nothing too good, and that they cannot do too much for the Elders from Zion; and they also feel that they cannot too highly appreciate nor too promptly obey their counsels. This had afforded him great pleasure, because it was an evidence to him that the Saints there had faith in God and his Work, and appreciated the privileges granted unto them. The number of the Saints there, he said, were increasing, and the prospects for the future were excellent. Contrary to his expectations, he found that going north did not bring him in contact with a lower civilization. The people were in many respects much superior to that which he had expected; and he had met with so much simplicity, kindness and tender-heartedness among them, that he felt the strongest attachment to and love for them. The Elders had preached in countries as high as the 70th degree of north latitude, where, in winter, they had perpetual night. He felt confidence in saying that the prospect was that there would be thousands of honest-hearted people gathered from those countries to Zion.

In Stockholm, the Saints had to meet at certain hours, when the established church was not holding its service. This was a regulation the Saints were compelled to comply with if they desired to retain the privilege of meeting at all; and he could not but contrast the zeal manifested by the Saints there, to meet at any practical hour, with the indifference evinced by too many in other countries where they enjoyed greater privileges.

In the kingdom of Denmark the

worship of the Saints was tolerated to a much greater extent by the laws than in Sweden and Norway. The King of Denmark is a very liberal, noble-minded ruler; and, a few months before Elder Erastus Snow went there, the intolerant laws respecting religion had been abolished and a free constitution had been granted, by which freedom of worship was guaranteed by him unto the people. However, when the passions of the Danish people were roused, they were quite disposed to resort to mob violence; and the lives of the Elders often had been in danger from the rude and ferocious violence of unruly characters, who would unite together as a mob to persecute the Saints in that country. He was exceedingly glad to be able to say, however, that mobocracy was not so prevalent there as it had been; people were more disposed to listen dispassionately to the truth, and many more Elders than there were there at present could find ample employment to great advantage. The language, he said, was somewhat difficult to acquire; but brother Evans, who went there a few weeks since, (and who, previous to and since his appointment on this mission, had paid some attention to its acquirement) had already been able to preach to the people a little in their own tongue, and he thought that in two or three months all the Elders who had been sent there would acquire a sufficiently good knowledge of the language to be able to speak it fluently. Many of the Saints there were studying English, and had a very good idea of what was said to them in that tongue. The Elders and Saints in Scandinavia had desired the speaker to bear their warm greetings to the English Saints, in whose prosperity they (the former) manifested a deep interest, and for whom they felt the warmest attachment; indeed, they felt a profound interest in the prosperity of the Work of the Lord in all parts of the world.

President Cannon then alluded to the reports of the various Branch Presidents, expressing his pleasure at learning that the Branches were in a better condition than at the last Conference, hoped that they would continue to improve, and that all the

Saints under the sound of his voice would leave that Conference feeling better and happier than ever before, and more determined to do their duty and live their religion. He then referred to the principle of Tithing; said if it could be avoided he would like never to have to mention it again; he would like to see the Saints understand their duties upon this and kindred points so well, that the Priesthood would be entirely relieved from the necessity of talking about money and monetary affairs. When the Saints should arrive at a proper understanding of the Work of God, it would be unnecessary for the Elders to talk much to them about money, because they would feel that everything they had and all that they could do, whether by money or labor, was their duty and privilege to do for the building up of God's kingdom upon the earth. But, until this knowledge was obtained by the Saints, the Elders must dwell upon these points and impart the necessary instruction. The Conferences and Branches that felt the best, throughout the Mission, were those that did the most they could for the advancement of the kingdom of God. Said that the experience of every individual had proved that when men were wholly devoted to the Work of God they always felt the happiest. He said the Elders did not talk of money for the sake of the money, but for the good of the Saints. For his own part, he had never written or spoken a word upon the subject with any other idea but that the Saints might understand the true principles of exaltation. God had carried his Work on without money, and he could do so again; but if he were to do so it would deprive the people of many blessings which they might otherwise receive. God, he said, is developing his people in the midst of poverty and privation. He is teaching them true principles respecting the use of wealth. The earth is the Lord's and the fulness thereof, and the cattle upon a thousand hills. He is not dependent upon the means of his Saints to carry on his purposes; but he desires to give them the training which will develop faith and those attributes within them

which they inherit from him as their Father, that they may become like him, and rise above those miserably low and sordid feelings which pertain to our fallen nature. When the Latter-day Saints arrive at such a condition that they can use all the bounties and blessings of the earth to the glory of God and not to their personal aggrandizement, applying the elements around them to a proper use, then will the Lord bestow an abundance upon them, and they will have all the means they will be able to control and manage to a good purpose placed in their hands. The training they are now undergoing is necessary to bring this about. If they use the little means with which they are now blessed in a proper manner, they will have acquired a useful lesson, and when their means increases they will apply it as appropriately as they now do the little. Said the Saints should always feel like devoting all they have to the Work of God; the man or the woman who did not feel in this way would never be permitted to come where God and Christ are; but when they could thus feel and act, then the blessings and riches of life would be bestowed upon them in great abundance.

In the afternoon the Sacrament was administered. President Cannon then presented the Authorities of the Church, both in Zion and in Europe—including Elder Thomas Taylor as President of the Liverpool Conference and the Manchester District—which were unanimously sustained by the Saints; he then proceeded to give a highly interesting and instructive discourse, which we regret our inability to give.

In the evening President Cannon again addressed the audience, occupying about an hour-and-a-half with a discourse replete with rich instruction and that light and intelligence which can alone be imparted by the inspiration of the Holy Spirit. The hearts of all the Saints who listened to it were made to rejoice, and they went away comforted and strengthened, and with renewed determinations to strive to live faithfully, so that they might be prepared to enter into those joys which had been so beautifully yet simply described to them.

The Conference was then dismissed by Elder Bentley.

THOMAS TAYLOR, President,
W. H. SHEARMAN, Clerk.

"I DIDN'T THINK."

And why didn't you? What were your brains given you for? If it is a mere automatic machine that is wanted—something that will go through a certain routine and perform a stated amount of physical labor, without reflection or judgment, men could make one out of the elements around them that will be much stronger, last a great deal longer, and perform vastly more work than you can. You are employed because you are a *thinking* machine; and those who pay you for this real or supposed faculty expect you to use it; they expect you to *think*. If you don't, or won't, or can't—if you have no brains, then you had better be sent to a lunatic asylum, or some other place provided for those who are unable to take care of themselves, and where,

possibly, your mind and its faculties may be trained and developed until you *can* think. Or, if you don't do this, you must be content to sink far below the condition of the slave—you must become a mere machine and be valued according to the amount of wear and tear you can stand. But it is a swindling imposition to engage yourself to your employer as an intelligent, thinking, reliable man, and to receive wages as such, when, in fact, you are only a shallow, brainless impostor, having the form of humanity, but without its most essential characteristic, and are not worth near so much as your employer's horse that waits to be dictated in every movement by his master.

What is the principal cause of the vast difference between men, as re-

gards their social, moral or political condition—between the wise man and the fool; the philosopher and the stupid ignoramus? Why is it that one succeeds where another fails—all things being equal? Why, it is that one class; or individual, *thinks*, and the other does not. One takes notice of everything that goes on around him—nothing worthy of note escapes his observation, and he reflects upon what he sees or hears—traces causes to their effects and effects to their causes—studies how he may most easily accomplish his ends and how make the most of his time and abilities—watches his chances and is ever ready to take advantage of them—he is wide awake to what is going on around him and within him, and is ever planning some beneficial project for himself, his fellows or the world at large. Find him when you will, to use a common expression, "He has his thinking-cap on." If you are talking to him, he is thinking of what you are saying; if he is at work, he is thinking of the business he is immediately engaged in; or, if it require no particular mental effort, he is preparing and planning in his mind what shall next be done so as to lose no time. In short, he is never idle—activity, intelligence and thought beam from his countenance. But the other goes sauntering and dawdling through the world with a vacant stare, which says, to all who meet him, as plainly as the placards in empty houses—"To Let." Or, if he engages in any employment, it is merely mechanically—heart, soul, thought, are not thrown into his work; his mind is elsewhere; the hours drag heavily along, and he can hardly keep himself awake while he performs his allotted task. Such a man can never rise in the world. If you want to be wise, if you want to be rich, if you want to be noble and God-like, *think*, and then act upon your thoughts and convictions.

"I didn't think" is a most pitiful,

drivelling, contemptible excuse—in fact, it is no excuse at all. If you didn't think, you ought to have thought; and the fact that you did not is only a proof that you took no interest in your business. You don't forget when the dinner hour comes round, or when you want your wages for supposed services rendered. Oh, no! It's easy enough to think then; so would it be at other times if you felt as interested as you ought to do in your duty and your employer's interest. The fact is, these individuals who are ever ready with the excuse(?) of thoughtlessness on their lips, are a perfect nuisance; we would ten times rather have to do with the man who sometimes wilfully neglects duty but pleads no excuse, than with one of these wishy-washy, uncertain, mongrel beings who never has his wits about him long enough to think five consecutive minutes.

Excuse me, dear reader, a moment longer, while I refer to a certain class of persons whom you, as well as I, have often noticed—of course I don't mean that *you* are one of them. I refer to those who come to meeting, or chapel, or church, without thinking. They come in with a very pious, good, kind feeling and countenance, and settle themselves very religiously down in their seat or pew,—but they don't think about where they are, what they came there for, nor what is being said; the consequence is, their minds are soon transported to that vacant region "beyond the bounds of time and space," and while it is gone on its listless, dreamy journey, the body, feeling its services are not particularly needed, falls asleep under the speaker's nose. Now I don't like this class of non-thinkers any better than the others, and *I think* the sooner they, and the rest of us, shake off our thoughtless habits, the better it will be for us and for those connected with us.

W. H. S.

"Keep your head cool by temperance, and your feet warm with exercise. Go not to your doctor for every ailment, nor to your lawyer for every quarrel, nor to your bottle for every thirst."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 648.)

Nov. 3 (Sunday).—Brother Kimball and I attended the Episcopal church in the forenoon. While we were walking down the street to the hotel, we met Mr. Murray, and learned that the brethren who left us in Terre Haute had just arrived in Cleveland. Mr. Murray was as much astonished to see brother Kimball alive as though he had seen one risen from the dead. We walked down the street with him a short distance and met the brethren, from whom I learned they had stopped at the tavern in Strongsville, where I wished to stop the night before. They had met with brother John Taylor at Dayton, where he was left a few weeks before at a tavern, very sick, by Father Coltrin, who proceeded to Kirtland. Brothers Taylor and Hedlock got into the stage with us early in the afternoon, and rode as far as Willoughby. We proceeded to Kirtland, and arrived that evening, where we found a good many friends and brethren who were glad to see us. I had a York shilling left; and on looking over our expenses I found we had paid out over \$87,00 out of the \$13,50 we had at Pleasant Garden, which is all the money we had to pay our passages, to my certain knowledge, to start on. We had travelled over 400 miles by stage, for which we paid from 8 to 10 cents a mile, and had eaten three meals a day, for each of which we were charged fifty cents, also fifty cents for our lodgings.

In company with my brother, John Young, I visited brother and sister Kent, my brother-in-law and sister, and found them well and in good faith. There was some division of sentiment among the brethren in Kirtland, many of whom lacked the energy to move to Missouri last season, and some lacked the disposition. Some of the brethren thought that our sickness was owing to some great wickedness we had been guilty of.

—10 (Sunday).—Brother Taylor preached in the forenoon, in the Temple, and brother Kimball in the afternoon.

We spent our time in Kirtland in visiting the brethren and recruiting our health.

—17 (Sunday).—I preached in the forenoon, brother Taylor in the afternoon. In the evening I anointed brother Taylor in the house of the Lord. He had previously washed himself in pure water with castile soap; then we all went to the Temple. Brother Kimball opened the meeting by prayer; I then anointed brother Taylor with pure sweet oil, and pronounced such blessings as the Spirit gave utterance. Brother Taylor then arose and prayed for himself. Brother Turley, one of the Seventies, was anointed by D. S. Miles, one of the Presidents of the Seventies, which was sealed by loud shouts of hosannah; then their feet were washed and the meeting closed.

A Council was held with brothers Kellog, Moreton, and the leading brethren in Kirtland. It was proposed that some of the Elders should remain there and preach a few weeks. Brother John Moreton said that they had had very many talented preachers, and he considered that men of ordinary talents could do no good in that place.

We disposed of our wagon, horse and harness, and picked up what money we could gather, which was insufficient to convey us to New York. There was not a healthy man among us, and some more fitted for a hospital than a journey.

—18.—I went to Newbury, to brother R. Potters'; returned to Kirtland.

—22.—Elders Kimball, Taylor, G. A. Smith, Hedlock, Turley and myself, proceeded to Fairport. The lake was so rough that no boat came into port until the 26th, when we went on board the steamboat *Columbus*, at one o'clock, and arrived in Buffalo next morning. We had an excellent time on the lake. The wind rose about one o'clock in the morning. I went upon deck and felt impressed in spirit to pray to the Father, in the name of Jesus, for a forgiveness of all my sins,

and then I felt to command the winds to cease, and let us go safe on our journey. The winds abated, and I felt to give the glory and honor and praise to that God who rules all things.

The boat stopped at Erie, Pa. She had no freight and but few passengers, and coming out of the harbor she ran against the pier, which was covered with an immense body of ice. She struck it with such force that she ran right up on the ice out of the water, and remained a short time, and then slid backwards into the water without damage.

—27.—We took passages on the stage, but found our Ohio money would not pass current, and we had to go to a broker's and exchange for Buffalo money by paying a heavy discount.

On arriving at Batavia, we put up at the Genesee House, dedicated our room to the Lord, and had a prayer meeting, asking the Lord to open up our way.

Elder Hedlock left our company here, to visit some Branches of the Church.

We took the cars for Rochester. Elder Kimball left us at Byron to visit his friends. Arriving at Rochester, we took the stage and rode all night, and arrived at Auburn at ten a.m. Here, being short of means, Elders Taylor and Turley proceeded to New York, and brother George A. and I concluded to stop and preach until the Lord should open the way.

We visited my cousin George Brigham, who listened very attentively to our teachings. He took us to a hotel, where we slept in a damp room and took additional cold.

We walked to Moravia, and found brother Isaac C. Haight and a small Branch of the Church, which had recently been built up in that neighborhood. I preached several times. Brother George A.'s lungs were so bad he could not preach.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 17, 1863.

EXAMPLES WHICH THE ELDERS AND SAINTS CAN PONDER UPON.

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WE have been favored with the perusal of a letter from President H. C. Kimball to his sons, David P. and Charles S. Kimball, now on a mission to this country, and gladly avail ourself of the permission to make extracts therefrom for the columns of the *Star*. This letter, we feel assured, will be read with great interest by all the Elders and Saints; and we hope that the lessons which it contains will not be lost on those under whose eyes it may come, and that it will be especially valued and treasured up by the Elders. There is scarcely any point in the experience of the servants of God, who have borne the burden and heat of the day from the beginning, that can be dwelt upon more appropriately and profitably than the trials and privations which they submitted to uncomplainingly, and even cheerfully, in first establishing the Work of God on the earth, and also the singleness of purpose, unselfishness, and strict devotion to the principles of truth and righteousness which were the means of bringing down the blessing of God upon them and crowning their labors with such

signal success. Their experience is the more valuable from the fact, that out of the great numbers who were associated with them in the beginning, and who appeared to start with equal zeal on the discharge of the labors which were before them, but few have been so faithful as to maintain that association until the present time. Out of the very many who were prominent in the beginning of the Work, there are but few, comparatively, who have endured, unscathed, the ordeal which God, in his Providence, has thus far caused his Church and people to pass through, and who have emerged therefrom with reputations enhanced by every successive trial. Hence, the experience of those few, giving, as it does in plainness, the secret of their success, the means whereby they achieved it, and fully revealing the reasons why they have been able to persevere and endure up to the present time, uninfluenced by the temptations and undeterred by the trials which have proved so seductive and menacing to so many who were once associated with them, must always be highly interesting and instructive to those who are desirous of treading in their footsteps and emulating their faithfulness. Their lengthened experience and faithfulness in the Work of God fully entitle them to be viewed as the fathers of the people, and their counsels and warnings must become more dear and be more highly appreciated the older we become and the farther we are removed from those early trials which were so fruitful in experience to them, and which may be truly described as "the days which tried men's souls."

As a people, we are rapidly increasing in wealth, and are gradually emerging from the condition of poverty, which was so common at one time as to be almost universal, into a condition of material prosperity. In the most of cases there is more real danger to our continued faithfulness in this change than there was in our former condition of poverty. For, though poverty may be very trying to all natures, and be almost unbearable to many, yet there is no doubt that very many, in their present state of ignorance, are far more humble and tractable while poor, than they would be if possessed of an abundance of worldly means. By having the experience of the Pioneers in the work of God—the veterans who have been the sharers and the victors in so many conflicts with the Evil One—constantly presented before us, we are reminded of the true source of strength and the only course that we can take to obtain salvation, and are also guarded against the possibility of ignorantly falling into the many traps and snares which have proved the downfall and destruction of so many who have made a like profession with ourselves. The course they have taken is the only one that can be taken with safety by any servant or Saint of God in this or any subsequent generation. The example of those who have taken any other course should be a warning to every one who desires to obtain salvation; for they have failed in every instance to accomplish any good or to gain any commendable success.

Though the circumstances of the people of God have changed very much for the better since the Gospel was brought to Europe by the Elders, and they have not the poverty and difficulties to contend with at home, and in many places abroad, now that they had then, yet the same spirit and desires which animated the Elders in their labors situated as they were then, should be cultivated and possessed by the Elders now. We are under as many obligations now to practice self-denial—to be abstemious, economical, humble, prayerful and pure—as the Elders were then. We must, to be successful, labor with an eye single to the glory of God as much now as the faithful servants of God

found it necessary twenty-five or thirty-three years ago. The change in our worldly circumstances which has made means more abundant, or the change produced by the preaching of the Gospel which has raised us up friends and brethren and sisters on all hands, does not relieve us in the least degree from the obligation we are under to have the love of self and the care of self swallowed up in the love of and care for the Truth. No Elder can be successful now in his ministry, or can continue to progress and overcome, who does not take this course, no more than could their predecessors a quarter of a century ago. If we wish for success, we must follow their example,—we must possess the Spirit which filled them, and which they still have, and tread in their footsteps; by this means we shall be able to come off conquerors and avoid all the evils which surround us. They carefully kept the commandments of God; they diligently obeyed the counsels of his servants; and the Elders who now labor in the ministry must do the same, if they wish to accomplish the same results which they did, and to increase in the knowledge and power of the Almighty. Sickness, poverty, and the serious difficulties incident to their position, could not influence or daunt them; they went steadily onward to the accomplishment of the duties assigned to them, and by their faith wrought wonders.

We should be pleased to see all the Elders—but particularly the young men who are just entering upon their career—ponder upon these things and study carefully the course pursued by the Fathers of Israel. The history of their labors explains the causes of their success and continued progress, just as the details of the actions of those who have fallen by the way show the causes of their failure and downfall.

ABSTRACT OF CORRESPONDENCE.

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MANCHESTER CONFERENCE.—From Elder James Lythgoe, of the 28th ult., we are pleased to learn of the continued prosperity of the Work in that portion of the country. He continues:—"Our meetings are very well attended by both strangers and Saints, who seem watching anxiously the signs of the times. The Saints are preparing for the coming spring, and desire to take their departure for the land God has appointed for the gathering of his people. I have much joy in laboring under the direction of President Taylor, and I trust we may always labor unitedly, and accomplish a good work in these lands, that success may attend our efforts in the spread of truth, and that God's purposes may be more rapidly developed day by day. I ever pray that I may be useful and energetic in the Work of God."

SWITZERLAND.—Elder William W. Riter, in a letter of the 12th ult., from Geneva, informs us of his continued labors in the ministry, and of his determination to aid in upbuilding our Father's kingdom. He represents the brethren as laboring under difficulties in their endeavors to spread the truth, but as cheerful and confident of the accomplishment of God's purposes. He says:—"Notwithstanding the indifference manifested by the masses of the people towards religion, there are some honest-hearted enough to receive it. Several have been baptized here, and the prospect is still good for more. The Saints here are a kind, warm-hearted people—most of them have honesty stamped upon every lineament of their countenances."

NEWS FROM HOME.

By the *Deseret News* of the 2nd ult., we learn how things are moving in Utah. General Connor, of the volunteers, had just returned from a flying visit to his friends in California. Presidents B. Young, H. C. Kimball, D. H. Wells, with Elders John Taylor, Wilford Woodruff, George A. Smith, Charles C. Rich, Franklin D. Richards, Lorenzo Snow and Joseph Young, sen., together with a party of friends, numbering something over a hundred, had been absent from the city on a visit to the settlements in the northern portions of the State. They left Great Salt Lake City on the 19th of August, visiting the settlements on their way, and those, likewise, in Cache county, giving much good instruction, mostly of a practical nature, fitted for the wants of the people, and showing them how to more rapidly and successfully develop the natural advantages and resources of the country possessed by the Saints. They returned on the 26th in good health and spirits.

The Hon. J. F. Kinney left Great Salt Lake City on the 29th of August, for his post at Washington, as Delegate to represent the interests of the people of Utah. With him, most undoubtedly, went the well wishes of *all* the citizens, as he was their *unanimous* choice; a boast that few, if any, Delegates to Congress, except from Utah, ever had the pleasure of making.

The educational interests of the people are not neglected, as we see a notice to the effect that a meeting will be held on the day after the conclusion of the October Conference, to be participated in by teachers and citizens, for the purpose of devising measures systematizing more generally the modes of instructing the young, and of overcoming the difficulties offered by such varieties in books as are now used in schools.

We clip the following items from the *News*:—

The first Church Train, Captain Murdock, arrived on Saturday, the 28th of August. The immigrants were mostly Scandinavians. The second Church Train, Captain Sanders, will probably arrive within a week. Several independent companies are also supposed to be near at hand.

THE SPANISH FORK ROAD.—Elder O. Hyde, now in this city, reports that a most excellent road has been made from Fairview over the Divide and far down Spanish Fork Creek, and that, with the co-operation of the people of Utah county interested in the enterprise, it is intended to push the work forward to completion at an early day.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City,)
July 27, 1863. (

To David P. and Charles S. Kimball.

My Dearly-beloved Sons,—It is with feelings of a peculiar nature that I write to you for the first time while you are in a foreign country; it brings

to my mind scenes that I passed through, when I had the privilege of first landing in old England, when every person was a stranger to me, and I had no one to take me by the hand, or tell me where I could go to lay my head in peace. I feel that you are greatly blessed in having a friend

to take you by the hand, to lead you to a room where you could meditate upon the fulfilment of the words of the servants of God, who blessed you and set you apart to your mission on the 9th April last.

I received your letters from New York, and one from Charles after you landed in England. My heart was made glad that you could be so soon ready to enter upon the fields of your labor, comforting the Saints among whom you are sent to labor, and bearing testimony to the truth of the Work which your father first preached in that land, and that you could also speak to the comforting of many who have friends in these Valleys of the Mountains, and that you have so great a knowledge of what is daily transpiring here.

On the 16th instant there was a Battalion and Pioneer party at the theatre. At midnight, 181 of the Battalion marched and counter-marched in close order. There were 55 Pioneers present. There were about 1,000 persons present.

On the 24th the Pioneers had their first anniversary ball in the theatre.

President Young has commenced to build a grist-mill in City Creek canyon, which will have the advantage of using the water above where it is needed for irrigation.

The exceedingly dry weather has caused City Creek to be very low—it was never known to be so low before. The water-masters have a deal of trouble to manage matters so as to divide the water equally among the blocks, as every person is naturally anxious to get the water for the time allowed him, which is generally two hours to a full block, once in five days, which will scarcely water any lot. The peach crop looks miserably dried up, and the apples are falling almost daily from the effects of the strong winds and severe drouth.

As to rain, when we started on our southern trip on 20th April, we had rain on the second and third nights after our starting, since then we have not had rain enough to wet the ground one inch, and therefore many fields of grain have perished.

You will be glad to learn that Elder William C. Staines left New York in

safety and good health, after seeing the last of the Saints go in peace to Florence; also, after having witnessed the rioting in New York, in which many houses were burned and persons killed.

There are a great many things that I would like to mention and to express myself freely upon to you and those who accompanied you to England.

When I started for England in June, 1837, I went from Kirtland to Fairport, not having a penny, and only a change of inside clothing. When I got to Fairport, Hyrum Smith's wife gave me five dollars as I was going on the steamboat, which paid my passage and brother Hyde's to Buffalo. Dr. Richards then paid my passage to Albany, and I went with him to his father's house in Massachusetts, where he obtained forty dollars. We then returned to Albany, and from thence to New York, where John Goodson went to a brother and got sixty dollars in Kirtland Society Notes exchanged, and I received ten dollars from Elijah Fordham, who was living in New York, and who was then the only Latter-day Saint in that city or county. We went on board the new ship *Garrick* after getting our small supplies; we had no bed, merely a buffalo robe to lie upon on the boards. (While we remained in New York we laid a little straw on the floor.) We truly were pilgrims and strangers without friends. We sailed for England; there was no such thing as a steam-boat crossing the sea at that time; they were all sailing vessels. Eighteen days after leaving Sandy Hook we were running up the Channel between Ireland and Wales. When I landed at Liverpool I had not one penny; this was all marvellous to me, starting to a foreign country without purse or scrip. I merely mention these few things to show the difference between your going and your father's, that's all. We stopped one or two days in Liverpool, taking up our abode with a poor widow, who was very kind to us. From thence we went to Preston, where we arrived on Saturday, 22nd July, about 4.30 p.m., when all the people of the factories and other mechanical operatives were let out for a holiday previous to the first election for members of Parliament under Queen Victoria's reign. On Sunday, in the

afternoon, I preached in Vauxhall Chapel. Next day being Monday was the election for members of Parliament, so you discover that the Gospel of the Son of God was planted in England under Victoria's reign, and I have never yet heard of her casting one reflection upon the Latter-day Saints in her kingdom; nor has any feeling originated in the Parliament against the Work or people. I have seen her Majesty face to face, and she bowed her nice little head towards me, not supposing that it was me, of course.

Now, I will tell you the course that I took; at the time that I was called to go on this journey, the Church was broken up and scattered from Kirtland. I was humble, knew nothing else but to trust in God alone, and to listen strictly to the words of Joseph, the Prophet of the living God, and others who sanctioned his words. My heart, my prayer and my humble devotion was to the Father, in the name of Jesus his beloved Son, that he would guard me and protect me, and let his holy angels direct my footsteps, my thoughts and the intent of my heart; and his angels truly went with me—they were with me by night and by day and opened the way before me. I never wanted, and I never was in want of friends when I needed them. We had not been there over three weeks before we had some 300 good Latter-day Saints, many of whom recited their conviction at the first words that they heard from our mouths. I was in England at that time eight months and two days, and I have no recollection of one week passing but that one day in that week we fasted and prayed, blessed and laid hands on each other, praying that our words might reach the honest-in-heart like a javelin. I was not learned, not mighty in speech, preached very short sermons, took no thought what I should say, but the Holy Ghost spake through me, and it was like melted lead to those who received. I never used a drop of spirituous liquors of any kind, nor any kind of ale and porter, or wine, or tea, or coffee, or cider, or tobacco, but abstained from all those things. I am not really aware that any of you are any better than I was. I am not speaking of these things to boast, but

am telling the facts as they were. I said nothing to the people but repentance, baptism and the remission of sins, laid on hands and confirmed upon them the Holy Ghost. I never was idle a moment; I never gathered together with my brethren to carouse or to drink, nor to give my strength to vanity or foolishness. In all my labors in the Church of Jesus Christ of Latter-day Saints, I never stood forth to debate with any man that opposed the words of the living God or the authority which was placed upon me; since I have been in this Church my mission has been to preach repentance and administer to the children of men to qualify them to gather together in the mountains, where all things that are essential will be taught unto them. I never was sent forth to preach to the world the plurality of wives, nor to court women for wives, nor to have anything to do with them in any way, only to treat them with respect.

David and Charles, hear your father, for he speaketh unto you and to all whom it may concern; leave your families at home, and there let them remain, nor let your spirits reach after them when your poor bodies are in England; commit them unto the care of the Almighty and he will preserve them with your little ones. God says, "Draw near unto me and I will draw near unto you, and I will listen to your cries." Be humble, be meek, and not one hair of your heads shall fall to the ground unnoticed. I had no father or mother in the flesh to say this to my wife and little ones. Remember all these things, bear them in mind, seek to learn wisdom and get an experience.

My earnest prayer to God, in the name of his Son, is, to help my sons to honor the holy Priesthood of the Son of God, which is of more value than all the world besides. I have seen sorrow, I have mourned, I have lamented, when I have seen Elders return from their missions having dishonored their calling and their Priesthood.

I have only related over a few items of my own stated life and experience; the Elders now are taking another mode of life, which is much more exalted towards the fashions of this degenerated, destructive world. I

cannot conceive, with all the light and intelligence that I have received yet, how men who have, as it were, never lifted their fingers in the cause of God, should be so much better than their fathers; their fathers travelled without purse or scrip and supported their families, or they went without it. However, the spirit of bloodshed which now has dominion throughout the United States and is beginning to affect other countries, taking peace from mankind, renders the lives of the Elders in constant peril, should they travel and preach as they used to do, especially in the States.

Give my kind respects to all the brethren in all the European Missions. That God will bless them all, including yourselves, and give his angels charge over them, to lead them off victorious, that their feet may never slip nor their tongues ever speak evil, is the constant prayer of your affectionate father,

HEBER C. KIMBALL.

Sweetwater, 20 miles above Devil's Gate, August 21, 1863.

President G. Q. Cannon.

Dear Brother,—Our party from the *Consignment* left Florence with Bishop Preston's Cache Valley train, which had been waiting for us for some time. At Florence quite a number of Danish Saints joined us on their way to Zion; and brother Little having loaded up the balance of the wagons with Church freight, we left that place on the 10th of July. Our company consisted of fifty-five wagons, and we have since been joined by about a dozen independent ones. We number about three hundred, independent of the teamsters. Murdock's and Sander's companies had left some time before, as well as J. R. Young's and Patterson's independent trains. We have travelled at a moderate rate, and our cattle are in excellent condition; they had been taken good care of while waiting at Florence for our arrival, and very few have since died.

The season has been a dry one; the Platte, Sweetwater and other streams are very low, but the grass was tolerably good until we struck the arid regions around Laramie. The country around that place looks dreary and

desolate, as though vegetable and animal life were insecure; yet we felt very well while passing through it. We have seen a few Indians on the route, but no buffalo. The Saints have enjoyed, and are still enjoying good health, while their spirits are buoyant and cheerful.

We passed J. R. Young's company encamped a few miles below Independence Rock,—it was in good travelling condition, all the people being well. We have not had much warm weather since we left Florence; the first week or two the sky was clouded most of the time. Captain Sanders's train is two days ahead—Murdock's has passed Pacific Springs. We have just passed two merchant trains bound to Utah. Our Captain is a very energetic and kind-hearted man, and he has the confidence of all in camp. The teamsters have had experience in driving and in the management of cattle, and are well suited to the trip, giving no occasion to the cattle of stampeding.

Green River, 29th.

Sander's and Patterson's companies are at about the same distance from us as they before were. The nearer we approach our place of destination the better the country appears, and our travelling becomes more pleasant—all faces look cheerful, and songs of Zion ascend as we roll along. We have truly realized that the hand of an over-ruling Providence has been over us, and the elements have not been permitted to conspire against our interests and prosperity. With deep emotion we praise God for permitting us to cross the vast ocean and this huge continent, with its deserts, in peace, whilst the wicked are warring on the right hand and on the left. The people of America must now atone for rejecting the Gospel—for slaying our Prophets, the servants of the Most High; and bitterly are they doing so, for its inhabitants are being quickly wasted away.

The operations of the Church Trains are remarkable. The more I look at them the more I rejoice at the additional facilities offered for the gathering of the Saints. We mingle with our brethren from the mountains, which causes union and a glad spirit to prevail, and it increases all the way.

There is not as much inclination to quarrel, or to transgress the rules of camp here, as there would be to do so in an independent train, where we owned or drove our own teams. We take our provisions from various stations of deposit as we go along. It is remarkable to see the care manifested by the young boys in behalf of their brethren and sisters who come from

every nation up to the gathering place for the Saints. Their management in every respect excels all, and the Gentile travellers are highly astonished to see this unity, and to witness our successful journeying.

With respect, I remain your brother in the Gospel,

A. CHRISTENSEN.

SUMMARY OF NEWS.

ENGLAND.—At about 3.20 on the morning of the 6th instant, a severe shock of earthquake was felt in Liverpool and its neighborhood.

MEXICO.—The Archduke Maximilian met the Mexican deputation on the 3rd instant, and consented conditionally to accept the throne. He made his consent depend upon a popular vote and the provision of guarantees for the integrity and independence of the Empire.

POLAND.—Prince Czartoryski has, in the name of the Polish Government, demanded of the Cabinets of Paris and London the recognition of the Poles as belligerents. A Russian spy was stabbed at Thorn, before the Hotel de l'Europe. In consequence of this attempt the hotel was occupied by the military, and all the male inmates were arrested.

JAPAN.—News received from Japan states that the expulsion of foreigners has been openly avowed.

ITALY.—A treaty of commerce was signed at St. Petersburg on the 3rd instant, by which Italy is placed upon equal footing with the most favored nations.

AMERICA.—On the 19th and 20th ult., a terrible and sanguinary battle ensued between the Federals under General Rosencranz and the Confederates under General Bragg, the latter having received heavy reinforcements from the armies of Lee, Beauregard and Johnston. The Federals were worsted and had to retreat to Chattanooga, near which place the battle had been fought. By later accounts the Federals acknowledge a loss of 10,000 men and fifty pieces of cannon, and the Confederates a loss of 5,000 men. General Burnside had been unable to join Rosencranz up to the 26th ult. There is no news of importance from Charleston later than the evacuation of Forts Wagner and Gregg by the Confederates. The steamer *Sunter* was mistaken for a Federal vessel by the garrison of Fort Moultrie, and was fired into and sunk. The crew, numbering 600, escaped uninjured, excepting 20 who were lost.

VARIETIES.

SINGULAR CUSTOM.—At Munich there prevails a singular custom. Every child found begging in the streets is arrested and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned and gets the new clothes intended for him, his portrait is taken in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him, and he promises by an oath to keep it all his life, in order that he may be reminded of the abject condition from which he had been rescued, and of the obligations he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in future.